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**Gambier Observer, March 14, 1834**

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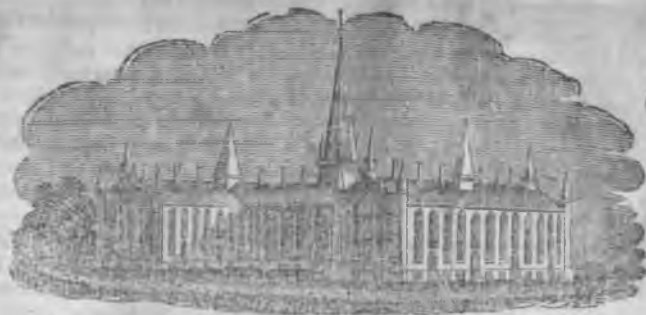
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, MARCH 14, 1834.

NO. 26.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

GOD IS LOVE.

THOMAS RAGG “Author of The Incarnation,” &c.

’Tis written on the beams so bright,  
That issue from the orb of light,  
And through the welkin widely stray,  
Turning the cheerless night to day,  
That God is love, who thus has given  
A semblance of his throne in heaven,  
The way-worn traveller to bless,  
While wandering through life’s wilderness.

’Tis written on the earth’s green breast,  
In grass and smiling herbage drest,  
And deck’d with many a gemmy flower,  
And fruit tree rich, and greenwood bower,  
That God is love, who thus supplies  
All living thing’s necessities,  
And from his kind and liberal hand,  
Profusion sheds on every land.

’Tis written on the course of time,  
The chronicle of human crime,  
Where many a deed of blackest dye  
Is traced in lines of infancy,  
That God is love, who tears the brand  
From retribution’s lifted hand,  
And with long suffering yet endures  
What still his righteousness abjures.

’Tis written on the Christian’s life,  
That once has felt sin’s venom’d smart,  
But now with peace and gladness rife,  
Owns the warm throbs of sweeter life,  
That God is love who thus bestows,  
Such blessings on his rebel foes,  
And sets their hearts from hatred free,  
And conquers all their enmity.

’Tis written in immortal fire  
On sin’s unwasting fun’ral pyre,  
Within the adamant gate,  
Where death his own destruction waits,  
That God is love, the God erewhile  
Rejected with a scornful smile;  
And, oh! it deepens hell’s despair  
To see that truth recorded there.

But in the realm of glory bright  
’Tis seen in plainest, clearest light,  
Where God in Christhood veiled appears,  
Turning to smiles all this world’s tears:  
For there it is he’s felt and known,  
There creatures live in love alone,  
And all who in that region move,  
Must feel and know that God is love.

(Boston Recorder.)

BIOGRAPHY.

For the Gambier Observer.

SKETCH OF THE CHRISTIAN CHARACTER  
OF MRS. R. H. HOPKINS.

[CONTINUED.]

That branch of christian benevolence which springs from the last command of our blessed Master: “Go ye into all the world and preach the gospel to every creature,” began at this time to press on the mind of Mrs. Hopkins with some considerable degree of importance. In 1828, she writes,—“The subject of Missions has long engaged my attention. I have thought much; laid many plans; accomplished little. Our means are slender; but did my dear R. feel as I do, we might set apart a portion exclusively for that object; and by the blessing of heaven, I doubt not, we should be equally happy, if not as wealthy. In have mentioned to him in a general way, my ideas of the duty of Christians, to consecrate a portion of their goods, according as they are blessed, to the

service of that beneficent Being, whose we are and all we possess. My weekly offering at the female meeting satisfied me, until the change in my dear R’s. views and feelings; since which, I cannot think it enough; but I have not pressed the circumstance, because I wish to have him fully convinced in his own mind of the duty. He will then be willing to make sacrifices, which will be necessary in order to give liberally. A sense of duty is also requisite, to give acceptably, for “God loveth a cheerful giver;” and no one can deny himself; give liberally and willingly until deeply sensible of his own guilt; penetrated with gratitude to God for the redemption of a lost world, by the death of His son; filled with love for the souls of those still in darkness; anxious to communicate to them that Gospel which brought peace and salvation to his own soul; at the same time, feeling the full force of that command, “Go ye into all the world,” &c. I feel that my dear R. cannot long remain indifferent to these united claims, the love of the Father in sending, of the Son in dying, and of the poor deluded, benighted heathen, who are still slumbering on, enveloped in deeper darkness than that from which he has been so recently rescued. No! while so grateful for his own salvation; so resolved to serve the Lord the remainder of his days: and evincing in every part of his conduct the sincerity of his profession, it is impossible for him to continue unconcerned for other precious, and immortal souls. O Lord, hasten this additional evidence of the reign of grace in his heart. Amen.”

The above extract deserves the serious consideration of all who profess and call themselves Christians. If, according to Mrs. Hopkins’ ideas, a care for the souls of others, be “an additional evidence of the reign of grace in the heart,” they who have no care at all may well suspect whether that reign has commenced; and, doubtless, such as consider the missionary enterprise of trifling, or secondary consideration, ought to enquire, whether Christ, and his salvation, is what he ought ever, and at all times, to be, “precious.” The scriptural views of our dear sister were not theory only; on the contrary, she immediately inquires in what way she can put them into execution. She proceeds, “although I have never dressed extravagantly. I have come to the determination, to expend less for clothing, that I may have more to bestow upon the poor and needy—above all to assist in sending the bread of life to those perishing for want.” This leads her to resolve—“I will not purchase for myself an article of expensive dress, until I am enabled to give, at least, an equal amount in value for missionary purposes. I also resolve to deny myself, constantly, in eating and drinking, several kinds of food the most expensive, that by temperance and economy I may not only contribute liberally for the support of missions, but be enabled to give more to relieve the sick and the destitute.” These high and holy resolves being formed, conscious of her weakness, she goes to the strong One for strength,—she prays:—“On thee, O my God, I depend for strength, to enable me to perform these resolutions.”

During this year Mr. Hopkins settled at Dunkirk, in the same state. The year following, after expressing her fears, lest change of place and circumstances, and the being connected in business with men of no religious principle, should have decreased religion in her husband’s heart: and also having given her views of what alone prevented so dire an evil, his being enabled “to resolve that he

and his house should serve the Lord—regular in the performance of family worship; constant in his attendance upon the means of grace within our power; fond of reading the scriptures, and I believe, feeling as deeply as I do the loss of privileges, to which we had long been accustomed, and too lightly valued,” she adds:—“upon one subject, he appears indifferent, one, which has long pressed heavily on my mind. I do feel it our duty to contribute more to the support and encouragement of missions. Since the change of his views and feelings, I have been waiting, and watching, with no common anxiety, to see him awake to the claims of poor, perishing heathen. While we have been idle, and unconcerned, how many poor, deluded idolaters have gone to the world of spirits without even having heard a Saviour’s name. Can we hope for the blessing of Heaven upon us, while we refuse a portion of that property which God has mercifully bestowed upon us, to assist in sending the light of the glorious Gospel to those nations who are sitting in darkness, and the shadow of death, while we refuse to aid the missionary, who resigns wealth, health, ease, and every worldly enjoyment, even life itself, that he may carry the glad tidings of salvation to perishing immortal souls. No! I feel that we cannot: how can we answer for our neglect at the judgment day? O! may the terrors of that great, that dreadful day, ever act with direct reference to it. Suffer me to ask the gay and expensively dressed, the luxurious Christian,—do you ever act with direct reference to the judgment, when as stewards you must give an account of the manner in which you have used your Lord’s treasure? I fear not! or could you lay out so great an expenditure of time and wealth in the decoration of your perishing bodies, whilst so many thousands of souls are unclothed with a Saviour’s righteousness? Can you waste so much in gratifying, and pampering your appetite, when such vast numbers are perishing for lack of that bread which came down from heaven?” Ah! pause and consider that soon the awful voice shall be heard, “give an account of thy stewardship, for thou mayest be no longer steward.” In reference to the subject which was so near her heart—Missions; and the comparative indifference of her husband to this cause—at a later date, she writes, —“He feels the necessity of exertion in the domestic department, and so do I, but we ought not to rest here. The Domestic and Foreign Missionary Society I would aid with all my power, and with all my heart. Not forgetful of her children at home, she (yet) seeks the lost sheep of every nation and kingdom and tongue and people—thus fulfilling our Saviour’s command, “Go ye,” &c. Situated as we are, I feel that the benevolent institutions of our Church, have a stronger claim upon us than upon those less removed from her services. We have no monthly communion-offering to make; no weekly contributions to the Female Missionary Box; none of those frequent calls for various objects, which in the vicinity of a church, continually greet us—are we then on this account to be idle and unconcerned? Far from it. We ought the more willingly to contribute to the benevolent institutions of our Church, intended for her advancement and general welfare, that thus though deprived of her privileges ourselves, we may be instrumental in conveying them to others. Yes, though shut out from her services and ordi-

nances, we are not the less responsible for the influence we exert; and the aid we impart to her cause, that cause which ought to be dear to every Churchman, and receive from him support, however situated, as to property,—however remote from her services, and under whatever circumstances he may be placed: still though small the offering, it should not be forgotten. Did every one give according to their ability, how soon would the funds of the different benevolent societies of our church increase—yes, soon would the glad tidings of salvation be proclaimed from sea to sea, even “to the world’s end.” There are so many institutions of this kind, now established, that no one need complain for want of suitable objects for their bounty.—Those who do not approve of Foreign Missions can give their aid and encouragement to the Domestic department, and, if not in favor of missions at all, still there are others, the Bible and Prayer Book, the Tract and Sunday-school Societies, &c. No one so disposed need want opportunity; and few who have the disposition want the ability. To be sure all cannot give an equal sum, but every one as they are blessed of God, so let them give, not grudgingly, and of necessity, for God loveth a cheerful giver. And in order to this, if there is no other way, let them deny themselves some unnecessary indulgences; give liberally, and willingly; and, I do not hesitate to say, they will reap the reward, even in this life, by securing that peace of mind which flows from the consciousness of having done our duty. I have long felt a weight of responsibility resting upon me, which daily increases. I feel more the necessity of exertion, and become more sensible of our neglect. Among the Benevolent Institutions of our Church, the D. & F. M. Society, in my estimation, ranks foremost.” Sometime after this, on her husband presenting her with cloth for a pelisse, she refused, assigning as a reason—“I have long since resolved, and I cannot break my vow, that I would not purchase for myself an expensive article of dress, until I should be enabled to give an equal sum for the support of missions;” and concluding her objections, remarks,—“I feel that we can never hope for the blessing of Heaven; and have no right to the title of self-denying Christians, while we close our ears to the cry of those who are suffering for the bread of life. Let us deny ourselves, take up our cross, and follow Christ, not merely in name, but in deed and in truth. Let us no longer delay to appropriate some portion of what our Heavenly Father has so bountifully bestowed on us, exclusively to his service; and we shall be blessed, if not with wealth, yet with peace of mind, which is better than all.”

For some cause, which is not explained, our sister was seduced to break her vow and resolution; Oh! what bitter sorrow appears to have flowed from it. In February of the same year, she writes, “Often has my body suffered from pain, but my mind has been calm and serene. Or if at any time both have been affected, still I have had many topics of consolation to support; many arguments of reason to soften and alleviate: but now self-created misery, conscious guilt rends and lacerates my heart-strings. Where can I find consolation, when my crime is committed against that Benevolent Being who is the only source of true comfort; and committed, too, after I had tasted that he is gracious, and felt, and found many times, that his strength was sufficient for me. O! what baseness, what ingratitude, “a wounded spirit, who can bear?”

“The blood of Christ is sufficient for those, who truly repent, and endeavor to retrieve the injury they have done; but I have defrauded God; the Redeemer’s cause and my poor benighted, perishing brethren, one whole year, and what have I done to retrieve the injury? Nothing! nothing! How many have gone to their graves without the knowledge of a Saviour, while I have been idle, worse than idle—an expensive garment was procured for me, and they neglected. O! how can I meet them at the judgment day.

In the year 1831, in reference to this same subject, she writes:—“O how can I record, as I have been wont to do, the scenes of years gone by; but ’tis best I should, and often will I read it over, as a warning for the future—never to do what my heart disapproves. Yes, after so many years’ ex-

perience of the goodness and mercy of God; and having often felt and found that his grace was sufficient for me, I broke a most solemn vow. O! my God, I am ashamed, and blush to lift my face unto thee. By this act, I have wrought for myself a cloud which envelopes me in darkness and gloom. Deeper darkness has brooded over me for this last year, that ever I experienced in my whole life before. It has been a year never to be forgotten.—Every circumstance connected with, and flowing out of that fatal deed, is indelibly engraven on my heart. While life lasts these sufferings can never be erased from my memory.”—“One thing,” Mrs. H. continues, “I am satisfied is required of me to exert myself to the utmost for the promotion of Christ’s kingdom on earth; to retrieve, as far as in me lies, the injury I have done his cause—the cause of missions. I know very well that He needs none of my assistance to further His gracious designs, but He has ever been pleased to make use of means even the most weak to accomplish his purposes. The whole world are called upon to partake in this great work.”

#### TEMPERANCE.

##### DRUNKENNESS AND REFORMATION.

(An affecting Tale; from the Christian Guardian, in a Letter to a Friend.)

My very Dear Friend,—I shall be most happy if I can contribute to your satisfaction, by informing you of the causes which have induced me to join the Temperance Society. You know I was always an enemy to drunkenness, but I was for a long time of opinion, that it was not necessary to join the society in order to become, or keep ourselves temperate. I had a strong objection to entire abstinence: I was persuaded that resolution was quite sufficient to effect the great object of temperance, and that occasionally we might innocently, and even with comfort and advantage, take a little ardent spirits; and I considered it foolish and weak to surrender my discretion, and bind myself by a public pledge, when I could as well restrain myself without it. I have lived forty-three years, and been in all sorts of company, but I never was drunk except three times; therefore, as regards myself, I need not have joined the society; I have no confirmed habits to overcome, nor is it likely I shall ever contract any.

But I am now fully assured, that it is the duty of every well-wisher of the community to lend his name, and use his influence, and exhibit his example, to put down a practice that threatens to involve in distress and ruin two-thirds of our population. I have read a great deal, and thought much upon the subject, and am convinced of the necessity and propriety of joining the society. Such combinations can effect much more than individuals, by collecting, and spreading information, and influence the mind of the public.

There is nothing but the principle of entire abstinence that can be efficient in promoting temperance; with regard to ardent spirits, I would say to all, “Touch not, taste not, handle not.” The situation I hold affords me an opportunity of witnessing the dire effects of drunkenness to a greater extent than you can imagine. I intended to make known some facts which have come to my knowledge, hoping thereby to benefit the public, by stopping the progress of some unfortunate men, who have fallen into the snare of intoxication. I relate the following as a specimen.

It was on St. Andrew’s day I was at York, Upper Canada: the streets were dirty, and the atmosphere thick and hazy. At the corner of a narrow lane I saw three men standing: just opposite to them, I met our friend B.—They attracted our attention by their loud talking; one was a Welshman, one Irish, and the other Scotch—they were just such fellows as Shakespeare describes as the soldiers of Sir John Falstaff. While we stood, a poor ragged Yorkshire-man came up, whom they instantly surrounded; the Welshman made an attempt to speak to him, but the Scotchman put his open hand before his mouth, saying, Haud your tongue, you blubberin’ Welsh fuid, I’ll persuade him mysel; then seizing the Yorkshireman by the coat, said, “Willie, you’ll may be gang wi’ us, we’re intennin to hae a mutchkin of Furintosh, it’s

St. Andrew’s day, an a’ wi’ want is the siller the saw ye just noo get hauf a dollar for cutting. I Doctor’s wood.” “Aye,” says the red vested Yorkshireman, “that’s true anif, but I’ve bean eam sin then, and ma wife and bairns ha’e had nowt to yeat to-day, and I’m boun to tak em a loaf, an’ sum butter, an’ a bit o’ ta, this ist first money I’ve handled for aboon a week. Noa, noa, lad, ye persuade me yesterday to sell ma wife’s cloak o’ Lady—geed her, and made me spend every bit o’ money, soa I shall tak some bread and butter eam.” “Barra mennin,” says the Welshman, intending to follow up his speech with some persuasive, but the eager Scotchman cried “Haud your tongue, you fuid you, he canna understan ye,—ye’ll just hae plenty, Willie, to buy your bread and pay for a mutchkin ower.” “Sure as you will,” says Pat, “I’m a bit of a scholar mysel, and can count money as well as ere a one of you, barrin I han’t got any the day. But, Bill, you said it vid your own pretty mouth fornent the hull of us, that ye’ve hhaif a dollar; cum, lets just go into Tim Donoly’s here, he’s the boy will give us a drap chape, he says he gits it hull sale, and, by the powers, he never intends to pay for it, and d—I a bit he pays for licence either, but that’s between ourselves, ye see; an if he can’t sell chape, who can?”

The Yorkshireman seemed bewildered; the Scotchman and the Welshman laid hold of him, and began to pull him along. Pat leading them, and palavering as he went, “Och, Bill, an’ you’ll sing for us Dick Bumpkin, and I’ll sing you Father Dominic and the Cuckoo Clock.”

Tim Donoly’s door opened, and they all went in. “Tim,” says Pat, “bring us the full quart and the old ta cup,” which were soon in Pat’s hands. “Here Bill,” says he, “let us be decent, its your own trate, and ye shall drink first.” The poor fellow evidently felt some upbraiding of conscience, for his hand trembled and his lips quivered; he looked at the old cup and the whiskey for some time, and at length set it down hastily,—sprang to the door—went out, and shut it after him. Pat followed, and as he opened the door, Tim shouted out “Ye’ll pay for it, so you will, whether ye drink it or not;—and better whiskey ye’ll not find in York!”—“Come, come, what do you mane, man?” “Why,” says the Yorkshire-man, “I made a resolution, and promised my wife to-day, that I would drink no more for six months.” “Faith, an a good resolution it was,” says Pat, “and well you kept it,—come back an trate yourself for being so determined, you desire an extra glass for it,—it’s only the blues\* you’ve got, I’ve been so mysel, when I spent the last shilling of my wife’s fortune, that is the price of the potato patch, and the next week saw her die of a broken heart, leaving me little Mary-Ann, that Mrs. — has taken, and George that cleans shoes now at —. Sure now as I felt the blues at her wake, an if it had not a been for my friends Tim Farrel and Anthony Hinchey, and the drop of good whiskey they brought, and the women putting nutmeg and sugar in it, and many a glass of comfort a that sort they ga’ me that night, they’d a been waking vid me the next night, and so they would; come now, and Tim Donoly’ll tell you the same.

It’s only a drop more whiskey you want, you’ve had none the day. All the blues will fly after the third glass,—I’ve tried it.”

The poor fellow yielded, went back, and soon forgot his wife and children, spent all his money, and stifled his convictions for that time. He even sang Dick Bumpkin, and Pat slapped him on the back, and with a grin which he meant to pass for a laugh, cried out at the top of his voice, “Did’nt I tell you the best way to drive away the blues?—here’s your health and song old boy,” and he emptied the cup, and began to sing:—

\* By the blues is meant those upbraidings of conscience which a drunkard feels when his reason begins to return, and shows him the enormity of his guilt, and the terrible consequences of his conduct. These honest convictions might and are intended by him who sends them to produce reformation, but the drunkard considers it essential to his existence to drown them, and therefore flies to strong drink again.

“What hero like the man who stands himself,  
Who dares to meet his naked heart alone;  
Who hears intrepid the full charge it brings,  
Resolved silence future murmurs there;  
The coward flies, and flying is undone.” YOUNG.



"And whiskey we'll have howsoever the world goes, Caring nothing for ailing, or labor or clothes; Our friends may remonstrate, our conscience upbraid. But still we will follow this free jovial trade. When we're sober, we're foolish; when half drunk, we're mad, But when dead drunk, were happy; now, ain't we Bill, lad."

Pat then struck the Yorkshire-man on the shoulder a violent blow, and the crazy old chair on which he sat, broke down, and he fell.

It is but reason, says Pat, that we should go home vid you, seeing you're ready for bed.

They then picked him up, staggered home with him, reared him against the outside, then thundered at the door, and left him.

His wife was aware of the state he would be in from his long absence, and she bid the children hide themselves until she got him into bed. He had always been fond of his children until he gave himself up to drunkenness, but latterly, when he had come home only half drunk, he had snarled and beaten them, cursed, swore, and abused his wife. She opened the door, and he fell half in and half out; she pulled him in, and closed the door.—Now, my dear, Sir, I would willingly spare you the sight, and the pain that the recital will cause you, but I wish to persuade you to lend your name and influence to the Temperance Society, so vouchsafe me your serious attention.

In this small room are six immortal beings. The drunkard who lies senseless on the floor, four children, one three months old lies on a few rags near the fire, three others came out of their retreat behind an old box, and after ascertaining that their unnatural father had brought no bread, they returned to gnaw a few half-roasted potatoes. The next and most prominent object in the picture is the mother. She stood fixed as a statue, looking down upon the author of her misery; with one hand she held her tattered garments, which had received an additional rent while in the act of lifting him into the house, the other was raised to her mouth, and she was biting her nails like a maniac. One of the children, poor little innocent creature, cried, Mammy, has not father brought the bread he promised, we've had none to-day. Her whole frame shook, her bosom heaved, she looked wildly at her children, then again on her husband, then lifted her eyes up towards heaven. O! could I paint her agonized features; the mingled affection, sorrow, and despair exceeds imagination. Her sighs quickened into sobs, and then, after a few moments' stillness, she uttered a melancholy stifled shriek, and thus threw the load off her heart, which must otherwise have made her a corpse or an idiot. Who does not execrate the wretch who can cause misery like this? A flood of tears came to her relief, I have seen it somewhere said—

The tearless grief that cannot speak,  
Whispers unto the heart, and bids it break.

She sat herself on a few bricks that were piled up for a seat; chair, table, or stool, he had not.

The children seemed to take little notice of what was passing; but a little girl about eight years of age, after giving her share of potatoes to the lesser children, walked softly to her mother, and knelt beside her, putting her little hands on her lap she said, "Mother don't cry. I will go in the morning to sell some matches to Mr. Belton's; he gave me a quarter dollar last time I went, for two bunches, and bid me call again; saying, that he would rather give the industrious double for their work, than give any thing to idle beggars.

A beam of hope darted into her mind; a mother's kindness, and a wife's affections rallied round her heart. She smiled upon her child and kissed her. Just at this moment the drunkard rolled over on the floor, and began to make an unusual noise; she went to him, and found him black in the face, and almost strangled by his handkerchief. She loosed it, then lifted him upon the straw bed that lay in a corner of the room. She gazed eagerly on him for a few moments, and muttered in broken sentences, "My husband—the father of my children—bad company—far from home and friends—was a good husband once—loved his children—his mother—pious woman—may yet reform." As she said this, she bent down to pull over him the ragged remnants of blankets, and let a tear fall on his cheek, which she kissed off. After having done all she could for him, she joined her children on the hearth and began to assist the little girl to

make the matches, which she was to sell in the morning, before they could break their fasts. Some time in the night he came to himself; he rose half up—all was dark and still—then conscience with her whip of scorpions found him.

I have often heard drunkards say they liked to get drunk, and do not dislike to be drunk; but the horror of getting sober again, is past describing. If there be a hell on earth, 'tis felt by a man when he is returning from the wild tumultuous state of intoxication to reason and consciousness; when he has nobody to speak with; nor strong drink, to drive him back into the regions of unreal existence. So it seemed with this poor wretch. In the greatest agitation he exclaimed, "Where am I? in hell or in life?" The cricket chirped on the hearth, "Ay, that's an earthly sound." As he moved to break his solitude by awaking his wife, the rustling of the straw-bed brought to his recollection, how he had sold the feather-bed his mother gave him on his wedding day; the tick of which she spun, while she watched his cradle. He felt a tear start in his eye, for a thousand associations were connected with this thought, and he involuntarily sent his hand in search of the sheet to wipe his face; but, alas! no sheet; his wife's mistress gave her two pair when she was married, as a reward for her good conduct, and long service; but all these he had sold. He felt a chill of horror, and a trembling seized him, he strove to find his wife's cloak, that latterly had served to keep them warm in the night, and in the day had served to cover her rags when she went abroad; but he found it not.

Conscience gave him another unmerciful lash and she repeated her strokes with such force, and in such rapid succession, that he could bear it no longer, but called upon her whom he had abused and ruined to get a light, "Mary, Mary, Oh! do get a light." She in her soul yet loved him, said nothing, but obeyed. How the conscience-stricken sinner dreads darkness and solitude! and how gladly would he flee from himself if he could. She soon procured a light, and found him holding his head with both hands, as if to prevent it from splitting open. She bound her only remaining handkerchief round his temples, and then he opened his eyes; but he found that the objects that surrounded him contributed nothing to his comfort. The dirty bare walls of his room, a few bricks and a large stone the only seats; then ten thousand tender recollections rushed upon his mind at once; although he had never been rich or affluent, he had always lived in a gentleman's house, and enjoyed domestic comfort.

His frantic eyes met those of his wife, as he rolled them about in search of something on which he dare rest them; here he fixed them for some moments—he strove ineffectually to tear them away. She, poor creature, all unconscious of what was passing in his agonized soul, expected oaths and curses as formerly, and feared to break the horrid silence; at length he sighed out "Mary; you are not like the same woman you were when I married you, then you had rosy cheeks and a cheerful countenance, but now you are pale and thin."

"Yes, William, but—" "Stop! stop! Mary, that's enough!"

After a long pause, and with strong emotion, she resumed. "I was going to say, William that if you would leave off your bad company, and give up drinking, we might yet—" a deep sob choked her utterance for some moments—"we might yet earn our living here; but if you go on much longer, you will kill yourself, and break my heart; and then the children—" He then started as if he was shot. "Oh, don't say another word!" Seeing he was not the fiend-like wretch he had for some months been, she felt a hope, almost a confidence, that he would be a changed man; she saw by his writhing, his perspiration, his sighing, and his clenched teeth, what he felt. He even let the word mercy escape his lips. She tried to soothe him; she threw her arms around his neck, and said, "William, I yet love you." "What! love me, when I hate myself!" The children, who were at the other end of the straw bed, being awakened by the conversation, and seeing a light, lifted up their little innocent heads, and seeing their father was not furious, but in distress, and their mo-

ther also, they came to inquire what was the matter. This was the climax of his misery. The ragged bed-clothes exhibited a memorial that he could not look upon—a piece of his wife's wedding gown.

His naked children, his emaciated wife, the remembrance of former days, the prospect of ruin, and—I must beg of you, Sir, to infer the rest.

I must, however, tell you, that he joined the Temperance Society, gradually recovered his health, became a loving father, an affectionate husband, an industrious and religious man.

I will send you in a short time, other specimens of the evils of intemperance; and have no doubt that you will, ere long, become an active member of the temperance Society.

Yours, sincerely, J. F.

From the American Temperance Intelligencer.

MINUTES OF A CONVERSATION AS IT TOOK PLACE.

Doctor—Good morning deacon. I have a special request to make this morning, and as from a christian to a christian I hope it may not be without success.

Deacon—Yes, brother, if you want any thing of me, I am as ready to do a kind act as any other man.

Doct.—Well deacon, I ask you as you love the souls of men, as you regard the peace and happiness of your neighbors, as you pity the groans, the tears and the suffering of mothers and children in this place—I ask you for conscience sake to abandon the trade in ardent spirit.

Dea.—Well doctor—ahem—it is lawful for me to sell spirituous liquors. This is my business, (though greatly injured since temperance societies have made so much noise,) and I feel conscientious in doing it inasmuch as I do not sell to drunkards.

Doct.—Then you do not sell to drunkards?

Dea.—Oh no, I assure you I would not do such a thing.

Doct.—Do you sell to W——?

Dea.—No, I have not sold him a drop for four months.

Doct.—Do you sell to X——?

Dea.—No, not for the last two months.

Doct.—Do you sell to Y——?

Dea.—I shall not sell him any more. I told him so this morning, for they tell me he begins to abuse his family, and Mrs. Y—— is such an excellent woman, and those fine children, we must not let him have the means of bringing distress into so lovely a family. I should think it wrong to sell liquor to a man who when under its influence would beat his wife or abuse his children.

Doct.—Do you sell liquor to Z——?

Dea.—Yes, but I shall not do it much longer. I told him yesterday that since he had got to taking two bitters in a morning, I thought it about time to leave off selling to him.

Doct.—Do you sell to A, B, C and D?

Dea.—No, not to either of them.

Doct.—They are very often drunk. Where do they get liquor?

Dea.—Down to Capt. R——'s. He is about the meanest man that ever trod shoe-leather. You may see half a dozen beastly drunkards around his tavern from morning till night, and when they go home, their families I understand are often compelled to hide away from their drunken and ungovernable fury. Now doctor, is not this too bad? Such a rum-seller ought, in my opinion, to be sent to the states prison.

Doct.—He is certainly the occasion of much misery to his neighbors, and I cannot in this day of light think him otherwise than culpable. But how does it happen that if he is so bad a man as you represent, so good a man as you should consent to remain in partnership with him for twenty years?

Dea.—I in partnership with such a man! I would as soon be in partnership with Lucifer himself. What do you mean by saying I am in partnership with him?

Doct.—Simply this, deacon, that you make drunkards and he kills them, and you both share the profit, he much less liberally than you. Together you may not unaptly be compared to the

grazier and the butcher. You train them up and prepare them for the market, he despatches them, and you pocket the price.

According to your own account you have completed three drunkards within the last six months—one in every two months. It appears also that the fourth one, Z—, has attained the head of his class; he takes two bitters in a morning, so that in a month or two more at least, you will turn him over to your partner, Capt. R. with the title of a "beastly drunkard," as you call the frequenters of your neighbor's bar-room. At this rate you make six drunkards per year, and in the twenty years in which you have followed this business, you have turned out at least *one hundred and twenty*, or more probably (as you admit that your custom has of late declined a good deal) about twice that number. You have raised up these 240 drunkards, and your partner has killed them off. That such men have so risen up and so been destroyed is as well known to you, as that you and Capt. R. are the only dealers in our town. I beg you to ask yourself if you have not done this, who has? If you have done it, is there not a fearful amount of responsibility resting on your head? Remember that it is written in that book which you profess to revere as the word of God, "Wo unto that man by whom the offence cometh," "Wo unto thee that putteth thy bottle to thy neighbor's mouth and maketh him drunken." N. E.

#### INFLUENCE OF TEMPERANCE PRINCIPLES AMONG THE HIGHER CLASSES OF SOCIETY.

His Excellency Governor Marcy has, during the summer past, made a tour through the western part of the state of New-York. He was absent from the seat of government seven weeks; and in a recent conversation with him he stated, that during that time, he saw but *two* persons drink ardent spirit. This circumstance shows that the more respectable, thinking part of the community have laid and are laying aside a pernicious and hateful practice which had its origin in darkness, delusion and error, which has not even one plea to make for its continuance. In fact "the time is coming and now is" when dram-drinking, toddy-sipping, and beer and wine-bibbing is confined chiefly to men whose appetite controls their reason, and who have passed the line which divides strict temperance from dangerous indulgence. Pass a few years more, and none but shameless drunkards will drink spirit, and to use the unequivocal sentiment of Chancellor Walworth, a man will as soon think of poisoning his neighbor's well as making or vending ardent spirit. The current of correct feeling and action rolls on, acquiring continually breadth, depth and momentum, and in its irresistible course it will sweep away even the last vestige of spirit-dealing and its necessary consequences, intemperance.—*Temperance Rec.*

#### RELIGIOUS.

For the Gambier Observer.

#### DAILY CONCERT OF PRAYER.

—"That supplications and prayers be made for all men."

#### LORD'S DAY.

The Sanctification of the day and improvement of its privileges.—Ps. 84. (Ex. 16: 23—30. 20: 8—10. 31: 13—17. Lev. 23: 3. Neh. 13: 15—21. Is. 56: 2. 58: 13, 14.)  
The preaching of the word in truth and with the Holy Ghost.—(II. Thess. 3: 1. Heb. 4: 12.)  
The revival of the graces of the Church and the ingathering of Souls.—Col. 3. Mic. 4.  
The extension of the Gospel to all people and the universal reign of Christ.—Is. 42.

#### MONDAY.

Missionary Efforts and Laborers.—Is. 35. (Ps. 22: 27. 96: 3. Ezek. 39: 21. Mark 16: 15. Rom. 1: 16—32. 10: 14, 15.)  
Distribution of the Scriptures. Circulation of evangelical tracts.  
Education of young men for the ministry.—(Matt. 9: 37, 38.)  
Sunday schools.—Prov. 3. (Ex. 10: 2. Deut. 4: 5—9. 6: 4—9. Prov. 22: 6. Acts 2: 39.)

#### TUESDAY.

The education of the rising generation under the influence of the Gospel.—Prov. 8. (II. Chron. 34: 3. Ps. 89: 30—32. 144: 12. Is. 40: 30, 31. 44: 3.)

Divine blessing on Colleges, Seminaries and common schools.

That all instructors of our youth may be taught of God.

Protection against Infidelity and Popery.

#### WEDNESDAY.

Our Country and all in authority.—Jer. 18. (Gen. 17: 23—32. Ps. 33: 12—14. Prov. 14: 34. 29: 2. Is. 60: 12.)

Forgiveness and removal of National sins, viz:

Profaneness.—Ex. 20: 7. Jer. 23: 10. Zech. 5: 3, 4. Matt. 5: 34—36.

Profanation of the Sabbath.—(Reference under Lord's Day.)

Intemperance.—Prov. 20: 1. Is. 5: 22. Hab. 2: 15.

Slavery.—Ex. 21: 16. Acts 17: 26. I. Tim. 1: 9, 10.

Covetousness.—Prov. 28: 16. Hab. 2: 9—12. Luke 12: 15. I. Cor. 6: 10. Eph. 5: 3.

#### THURSDAY.

Our Relatives and Friends.

Our Enemies.—I. Pet. 3: 8—17. (Matt. 5: 44. Rom. 12: 9—21. I. Thess. 5: 15, 22.)

The Poor, the Afflicted and the Dying.—James 2. (Ps. 22: 24. 41: 1—4. 119: 71, 75. 140: 12. Heb. 12: 3—14. Gal. 2: 10.)

#### FRIDAY.

Faithfulness of ministers.—Ezekiel 33 & 34. (Jer. 3: 15. 23: 1—4. I. Tim. 3: 5—9. 4: 6—16. 6: 11—21. II. Tim. 1: 6—8, 13. 4: 1—5. Titus 2: 6—8.)

Preparation of candidates for the ministry.

Pure doctrine, wise discipline and holy living in the Church.

That Christ crucified may be universally preached and savingly believed in by all mankind.

#### SATURDAY.

Enlightening and conversion of the Jews.—Is. 43. (44: 21, 22, 26. Jer. 46: 27, 28. Zech. 12: 10.)

Extension and success of the Gospel among seamen.

Preparation of the Church for the solemnities of the Lord's Day.

It is obvious to every Christian that "all sorts and conditions of men" ought to share in our prayers. It is no less evident that all societies and benevolent measures, whose object is to do good and promote the salvation of the world, should be borne before God in earnest supplication. The different sorts of men and of societies are so numerous, that a classification of them seems necessary, in order that all may receive their proper attention, and that the supplicant may enlist his feelings in prayer, more deeply in their behalf.

It is thought that the above plan, which makes no pretensions to perfection, will in some good degree assist those who wish to make "supplication and prayers for all men." It can be used both in family and private devotion. Those who have not been accustomed to such a mode, may not at first, perhaps, be pleased with it, but if persevered in for a short time, it is believed most objections will vanish.

The first references are to chapters appropriate to the subjects against which they severally stand, and which may be read from time to time as a part of the religious worship.—Those enclosed in the parentheses refer to passages, most of which, though not all, relate directly to the subjects. These various texts, if made familiar to the mind, may be incorporated into the prayers, and thus render them more interesting. For those who have families, the study of the references under each head, may be made a profitable exercise for their children, on the Sabbath.

Lord's Day. These subjects are assigned to this day as being peculiarly appropriate, and demanding special prayer.

Monday embraces those relating to Missions and the means used for the conversion of the world, and which, excepting the last, are recommended as special objects of prayer on the first Monday of every month, by almost all christian denominations.

Saturday. The Jews are here mentioned, because on this day they meet in their synagogues to read the law and the prophets. There is no particular reason for the assignment of

the remainder of the subjects. They ought to hold a very prominent place in our prayers. Those for Wednesday are especially important, and it is hoped that all will most earnestly entreat the Lord for his mercy upon our country and rulers, and deprecate his wrath for our national sins.

It is thought to be unnecessary to mention such subjects as relate particularly to ourselves, and to the individual church to which we may belong. The baptized children of the church— orphan children, anxious sinners, &c., although not in the selection, have a claim upon our attention. Should there be other subjects, which any one may wish to have included, they can easily be added.

"Pray for the peace of Jerusalem. They shall prosper that love thee."

May the prayers of all those who adopt this plan, ascend like united volumes of incense before the mercy-seat, and be answered in the out-pouring of so abundant a blessing that there shall be hardly room to receive it.

The author of the annexed arrangement of subjects of prayer, having submitted it to my inspection, before putting the sheet to press, and requested that I would add a few words to his; I take much pleasure in saying that the object and the plan are such as deserve the attention of those who pray for the coming of the kingdom of God with power. That it is our duty, as those who love the Lord and seek His glory, to pray earnestly, in private as well as public, for whatever is designed and is wisely adapted for the promotion of the Gospel; that friends and enemies, the poor, afflicted and dying—our rulers—our country—our numerous and aggravated national iniquities—the rising generation and the Sabbath schools for their nurture and admonition, the ministry and those preparing for it—destitute Churches and those enjoying the public means of grace—the doctrine and discipline of the Church—the revival of its graces and the increase of its living members—the restoration of Israel to its fold with the fulness of the Gentiles—the great work of sending to all people the word of life, by the distribution of the scriptures, the dissemination of evangelical tracts, and the going forth of living heralds of the Gospel to every creature—that these are subjects of prayer which every professed disciple of Christ is expected by his Master to bear upon his heart, without ceasing, before the mercy-seat, it were a waste of words to prove. An interesting question remains—how can the fulfilment of this duty in the most satisfactory manner be best promoted? The author of this little tract has thought that such an arrangement, however imperfectly done, would promote, in those who should adopt it, a more habitual sense of duty in regard to the object in general—more prayer in respect to the various subjects in particular—more system and consequently more satisfaction in private worship, at the same time that where any little association of the people of God should agree to adopt the plan it would give them the additional pleasure of a concert of daily prayer.—That it is well calculated for these important ends, I am well satisfied.—May it share the blessing of the Lord and be appointed to the high honor of being one of the leaves for the healing of the nations.

C. P. McILVAINE.

There are supposed to be, exclusive of those who live in christian countries, not far from 500 millions of souls destitute of the Word of Life. This vast number in unbroken succession is passing out of the world to the Bar of God at the rate of 45,000 per day! If we divide this immense population into congregations of 1,500 each, 330,000 missionaries would be needed to preach the Gospel to them.—And at least 100 million bibles would be required to supply all the destitute families. With a salary of \$400 each, 132 million dollars would pay them for only one year, and bibles for all the destitute, would cost 50 million dollars.

All the missionary societies in Christendom have now in the field only about 930 missionaries and 1217 assistants. All the bible societies issue annually only 800,000 copies. These missionaries have an average number of half a million souls to feed with the bread of life. And if the number of bibles annually circulated were doubled, it would require 600,000 yearly for the destitute in christian countries—and the remainder (one million) would not supply the destitute families of the heathen in less than one hundred years.

But supposing that the Church were to commence supplying the heathen with bibles, at the rate of one million per year; when one half were furnished, the other half of them would be in eternity beyond the reach of the voice of mercy as heard in the gospel. And another 250 million of souls would be born, in the mean time, whose claims on the Church would be equally strong and urgent. And yet saith God,



"the heathen shall be given to Christ for an inheritance and the uttermost parts of the earth for a possession." But how is this to be accomplished? Not by might nor by power, but by my Spirit, saith the Lord. Not that his Spirit is to do the work, but that he is to make the word quick and powerful, and give success to all the efforts of the Church.

The gold and the silver are the Lord's, and all hearts are in his hands. The Church by prayer can open these hearts and cause this wealth to be poured at the feet of Jesus. Prayer moves forward the triumphal chariot of salvation. When all the Church shall engage in this duty with deep earnestness, we may then expect to see the work prosper. God "can bring in help in a way we know not of." He can cause "a nation to be born in a day." When he shall "say to the north, give up, and to the south, keep not back," then "the Gentiles shall come to his light and kings to the brightness of his rising."

But "for all these things will I be enquired of by the house of Israel to do it for them." We are to be subordinate co-workers with the Spirit in effecting the great and mighty work of evangelizing the world. And as God has said he is more ready to give than we to ask, let us in obedience to his command, bring all our offerings "into the storehouse, and see if he will not pour out a blessing so large that there shall be scarcely room to receive it."

We are called on not only to pray, but to "give liberally of our substance as the Lord hath prospered us." "Thy prayers and alms must go up as a memorial before God." Salvation is to us without "money and without price;" but how shall the heathen "believe on the Saviour of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Now missionaries and bibles cannot be sent to them without money. And after Christ has given his blood, shall we refuse money. Since Christ has opened the walls and turned away the wrath of God which like a two-edged sword, surrounded and guarded the Tree of Life, and has permitted us to partake freely of its fruits—shall we leave all the hungry, starving poor behind? No; "we do not well" to remain silent, "this is a day of good tidings, and we hold our peace—now therefore come, that we may go and tell the King's household," yea, and all that are afar off.

While thousands are constantly dying without the gospel, how active should christians be in spreading it. Some complain that they cannot give, others give sparingly—and thus while the few only give liberally—the way for the Chariot is slowly prepared. How many dollars are daily expended by the Church for needless articles of dress, which, if given to the Lord, would clothe, in robes of salvation, thousands of the heathen. "It is more blessed to give than to receive." "God loveth a cheerful giver." "Let us then give, not grudgingly," but cheerfully and liberally. M. F.

#### PROCRASTINATION,

EXEMPLIFIED IN THE CASE OF THE STUDENT.

A boy of about twelve or fourteen years of age, a member of an academy, in which he is pursuing his studies preparatory to his admission to college, sees the duty of commencing a Christian life. He walks some evening at sunset alone over the green fields which surround the village in which he resides, and the stillness and beauty of the scene around him bring him to a serious and thoughtful frame of mind. God is speaking to him in the features of beauty and splendour in which the face of nature is decked. The glorious western sky reminds him of the hand which spread its glowing colors. He looks into the dark grove in the edge of which he is walking, and its expression of deep, unbroken solitude, brings a feeling of calm solemnity over his soul. The declining sun,—the last faint whispers of the dying evening breeze—the solitary and mournful note which comes to him from the lofty branch of some tall tree in the depth of the forest,—these, and the thousand other circumstances of such a scene, speak to him most distinctly of the flight of time, and of the approach of that evening when the sun of his life is to decline, and this world cease forever to be his home.

As he muses on this scene, he feels the necessity of a preparation for death, and as he walks slowly homeward, he is almost determined to come at once to the conclusion to commence immediately a life of piety. He reflects, however, upon the unpleasant publicity of such a change. He has many irreligious friends whom it is hard to relinquish, and he shrinks from forming new acquaintances in a place he is so soon to leave. He reflects that he is soon to be transferred to college, and that there

he can begin anew. He resolves that when he enters college walls, he will enter a Christian; that he will from the first be known as one determined to do his duty towards God. He will form no irreligious friendships, and then he will have none to sunder. He will fall into no irreligious practices, and then he will have none to abandon. He thinks he can thus avoid the awkwardness of a public change. He is ungenerous enough to wish to steal thus secretly into the kingdom of heaven, without humbling any of his pride by an open admission that he has been wrong. He waits for a more convenient season.

When he finds himself on college ground however, his heart does not turn any more easily to his duties towards God. First, there is the feverish interest of the examination,—then the novelty of the public recitation-room,—the untried, unknown instructor,—the new room-mate,—and all the multiplied and varied excitements which are always to be found in college walls. There are new acquaintances to be formed, new countenances to speculate upon, and new characters to study, and in these and similar objects of occupation and interest week after week glides rapidly away. At last on Saturday evening, the last of the term, he is walking over the college ground, and among the other serious reflections that come upon his mind, there are the following:

"One whole term has now passed, and what have become of all my resolutions to return to God? How swiftly the weeks have glided away, and I have been going farther away from God and from duty. I find that I cannot in college, any more than in any other place, become a Christian without effort and self-denial. I must come boldly to the duty of giving up my heart to God and commencing publicly a Christian life, and whenever I do this, it must be hard at first. I will attend to the subject this vacation. I shall be retired at home, and shall have a favorable opportunity there to attend to my duty and return to God. I will come back to college next term a new man."

Such are his reflections. Instead of resolving to do his duty now, he looks forward again, notwithstanding his former disappointment, to another more convenient season. The bustle of the closing term, and the plans and preparations for the approaching vacation, soon engrosses his mind, and instead of coming to his Maker at once and going home a Christian, he puts it off in hopes to return one. Vain hope! He will undoubtedly come back as he goes, procrastinating duty.

Term after term, and vacation after vacation passes away, and the work of preparing for another world is still postponed and neglected. The longer it is postponed the worse it is, for he is becoming more and more known as an irreligious young man, and more and more intimately connected with those whose influence is all against religion. He soon quiets conscience with the reflection that, while he is in the lower classes, he is much more under the control of public opinion; others, older and more advanced than he, take the lead in forming the sentiments of the community, and it is harder for him to act independently now, on a subject which affects his standing in the estimation of his companions, than it will be when he shall have passed on to a higher class, and shall have influence in forming a public sentiment to act upon others, instead of having others to form it for him.

The closing months of college life at last come on, bringing with them less and less disposition to do his duty. He has become familiarized to the idea of living without God. His long and intimate acquaintance with irreligious companions has bound him to them by ties which he is not willing to sunder. Not ties of affection; for there is seldom much confidence or love in such a case. They are ties of mere acquaintance,—the community of sentiment and action. Yet he dreads to break away from what gives him little pleasure, and is thus bound by a mysterious and unreasonable, but almost hopeless slavery. He leaves college either utterly confirmed in insensibility to religious truth, or else when he occasionally thinks of the subject faintly, hoping that in the bustle of future life some more convenient season may occur, which

he may seize as a time for making his peace with God.—*Young Christian.*

From the Episcopal Recorder.

#### SOCIAL EVILS AND THEIR REMEDY.

A series of publications under this title is now being published in England, by the Rev. Charles B. Taylor, M. A. The first No. entitled "THE MECHANIC," forming a duodecimo volume of 159 pages, has been republished by the Messrs. Harpers, of New-York, and the second No. it is stated, will shortly follow. With "The Mechanic" we are much pleased. The remedy to which it points and which of course will be kept in view in the subsequent volumes, is the *Gospel of Christ*. The tendency of the Gospel to do away existing evils, is happily illustrated in a narrative which faithfully represents the world as it is, both with respect to good and evil. The style of the work is simple, the incidents of the tale interesting, though not romantic, and the doctrines inculcated, so far as we have observed, those of the Gospel. In will be no objection to Episcopalians, and we hope not to Christians of other denominations, that the services of the Church of England are occasionally referred to, and the usefulness of some of her institutions incidentally, though not too frequently, maintained.

The author in his preface thus speaks of his design, and comments upon the writings of a popular author, whose works, in many respects (religion of course not of the number) are worthy of commendation.

"Having seen one or two notices of the periodical work which I have undertaken, in which it is stated that I am about to publish a series of narratives, in the same popular style, and on the same subject, as Miss Martineau's Illustrations of Political Economy, I think it as well to declare that my intention has been mistaken. I do not seek to write in the same style, nor to enter into any encounter with the author of those narratives. At the same time, I honestly confess that there appears to me a more excellent way of writing for the people. I have seen, with real concern, the confusion of error with truth in Miss Martineau's entertaining stories. In every number even where the scene is laid in the quiet home of domestic life, there is a fearful and unnatural absence of any kind of religious principle,—indeed, of any high moral principle whatever, except the selfish principle of Utilitarian Expediency.\* My astonishment has ceased, however, but my unaffected sorrow has increased, on my turning to the Prize Essay of the same author, denominated "The Essential Faith of the Universal Church," which is constantly advertised on the covers of the Illustrations of Political Economy. In that Essay on the Essential Faith of the Church I met with these assertions:—"That no distinct mention was made of the doctrine of the Divinity of Christ till the time of Justin Martyr;" nay, to use the very words of the Prize Essay, that "it is a doctrine absolutely false;"—again, that "the practice of righteousness is not essentially connected with any religious belief." With the writer of these assertions I have no business to interfere; but when these assertions (for mere unproved assertions they are) are printed, and circulated by one professing to have "a mission to teach truth!" and "to write for the people, to illustrate certain principles of Social Morals, as well as of Political Economy," it may be the duty of those who have a higher mission to teach truth, and to write for the people, and to illustrate certain principles of social morals among a nation of professed Christians, to treat their Christian brethren to leave Socinian teaching, and Socinian opinions, to those who can find any satisfaction in setting up their own vain presumptions against the sound speech of the Word of God.

\* It is in this respect that Miss Martineau's tales are censurable. We are not aware that she inculcates in them, sentiments in direct opposition to the fundamental doctrines of the Bible.—*Ed. Epis. Rec.*

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.—*Boston.*

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, MARCH 14, 1834.

**KENYON COLLEGE.**—The first half of the present College term will close on the 26th inst. The semi-annual examination commences on the 20th, to continue one week.—On Wednesday the 26th, an exhibition, consisting of orations and other original exercises, by the members of the Junior Class will be held in the College Chapel.

**TRACT MEETING AT GAMBIER.**—A meeting was held in the College Chapel on Sunday evening the 9th inst, in relation to the tract cause. Bishop McIlvaine opened the meeting with appropriate prayers. The Rev. Mr. Miles, an Agent of the American Tract Society, addressed the meeting at some length on the usefulness of religious tracts as a means of grace, especially in heathen countries, and regions inaccessible to the missionary. He was followed by Bishop McIlvaine, who said he considered it scarcely second to any other of the benevolent operations of the day. Still it has been left by us to be carried on chiefly by individual enterprise. In this way a small depository had been sustained, and many tracts circulated. He hoped an association would be formed as soon as circumstances would permit, and that its funds would be appropriated, one half for the establishment of a depository, and the other to aid in the foreign supply. At the close of the meeting, \$37.50 cents were subscribed in furtherance of the cause.

**DAILY CONCERT OF PRAYER.**—The communication with this title, on the preceding page, has been published in a tract form, and will be found, we think, to be a very useful help in the duty of intercessory prayer. The subjects of intercession are so numerous, that all can not be brought forward with propriety in every exercise. It is obvious that some must be introduced with greater prominence at one time, and others at another; and some system like this proposed, seems necessary in order that none may escape our notice, and our feelings and Christian sympathies may become suitably enlisted in the promotion of all.

Another feature of this plan is worthy of attention. It has a peculiar promise, for "if two of you," said our Saviour, "shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." If it be a chief excellence of our public liturgy, that all who use it in all parts of the world, are unitedly offering up at the same time their supplications for the same mercies and blessings, the plan of uniting God's people in their private daily devotions in earnest intercession for the same objects, must be productive of similar benefits; and though the same language may not be used by all, yet breathing the same spirit, and interceding for the attainment of the same glorious results, their morning and evening supplications will doubtless enter with acceptance into the ears of the Lord of Sabaoth, and their "prayer be that effectual, fervent one, which availeth much."

The Rev. William L. Keese, late Rector of St. Paul's Church, Albany, having taken a letter of dismission to the Diocese of Connecticut, has been duly received into that Diocese, and changed, accordingly, his canonical residence. He is connected with the Rev. Dr. Croswell, the Rector, in the pastoral Charge of Trinity Church New Haven.—*Churchman.*

**EVIDENCES OF CHRISTIANITY.**—The second lecture on this highly interesting subject was delivered last evening in the Old South Church, by the Rev. Mr. Stone of the Episcopal Church.

The Lecturer in an animated and forcible manner argued the necessity of a REVELATION FROM GOD: *Firstly*, by picturing to the audience, the situation of civilized beings, if the Bible were to be destroyed, and the moral influence it has exerted upon Society, government, laws, literature, science, and the Arts, to cease, and Reason left alone to grope its way in darkness. *Secondly*: from the inefficiency of Reason, to discover the truth, which the Bible only has revealed. The Lecturer remarked that *scepticism* and *infidelity*, never made individuals or communities, wiser or better. The inevitable tendency of such doctrines was always directly contrary to morality and religion.

The church was crowded, and a large proportion of the auditors were Young Men. Hundreds, perhaps thousands of individuals attempted in vain to gain admittance.

We learn that in future, the body of the church will be reserved for Young Men, and the galleries for Ladies, and others who wish to attend.—*Spirit of the Age.*

**SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.**—From the 22d annual report of this Society, we learn that it continues to pursue its important objects with increased resources, and that its prospects are encouraging. The collections made for it during the last year in thirty-two Churches in the Diocese amounted to \$800, and \$1,114 were received from nine associations. The whole amount of receipts was \$2,957.

The principal part of this sum has been expended in giving partial support to Missionaries laboring in destitute parts of the State. They are fourteen in number, and the scenes of their labor are in all sections of the Diocese. In reference to the beneficial effect produced by the Society and the duty of Episcopalians with respect to it, the report thus concludes:

"When we reflect upon the results of this institution as hitherto manifested in this diocese—when we remember that within the period since the active labor of our Rt. Rev. Assistant Bishop commenced, no less than 15 Churches have been erected on our missionary ground and consecrated to God, and six more either completed or in progress—when we compute the number, who are actually enjoying the ministrations which she has supplied to various sections of the State—when we call to mind the clear obligations we are under to do good, especially to those that are of the household of faith—when we cast our eyes over the vast surface of that missionary field which the diocese now presents,—and must long continue to present,—and when from these reflections and this view we turn to consider our own ample enjoyment of the means of grace and of the hopes of glory—our blessed experience of the life-giving spirit of the Gospel, is there or can there be one present so wholly insensible to a manifest duty, so entirely dead to the feelings of gratitude for spiritual mercies, as not to feel the pressure of the question, 'Am I doing what I ought to do to promote the moral and spiritual welfare of my brethren throughout the diocese, by aiding to continue and extend among them the holy ministrations of the Church of God—the heralds of grace, knowledge and everlasting life?'"

"Let conscience, enlightened by the Spirit of God, speak; and let all zealously and without delay OBEY HER VOICE."—*Episcopal Recorder.*

**WILBERFORCE FUND.**—At a meeting of the Committee in London, formed for the purpose of honouring the memory of Mr. Wilberforce by some public memorial, Lord Chancellor Brougham in the chair, it was determined to set apart 500l. of the money collected to place a monument to the memory of Mr. Wilberforce, in Westminster Abbey, and to devote the remainder to the foundation of some Christian Institution to be connected with the name of Wilberforce. Its character must depend of course on the amount contributed but the committee state that they have generally in view "some such object as a Scholarship, a School, or a Foreign Mission of the Church of England." Among the contributors of 25l., or 20l., we observe the names of the Archbishop of Canterbury, the Bishops of London, Chester, Chichester, Litchfield and Coventry, Winchester, and Gloucester. Among the contributors of 25l. are the Duke of Gloucester, the Duke of Grafton, Lord Brougham, Chief Justice Denman, Lord Calthorpe, (25l.) Lord Bexley, (31l.) the Earl of Harrowby, &c. &c. Among the clergy we observe the "nomen clarum et venerabile," of the Rev. Charles Simeon, M. A. (10l.) also the Rev. J. W. Cunningham, Rev. Thomas Gisborne, (31l.) Rev. Josiah Pratt, B. D., Rev. R. W. Sibthorp and many others. It is pleasing to see such an union of men of all classes to do honor to "the memory of the righteous."—*Episcopal Recorder.*

**RELIGION IN A CONVICT SHIP.**—A writer in the London Record gives an account of the means employed for the religious instruction of 200 convicts on their voyage to New South Wales. The result will be seen from the annexed extract. The writer adds in a P. S. that to the best of his recollection "not one of these 200 convicts had ever attended a Sabbath school, but perhaps one or two had."—*Episcopal Recorder.*

"By the time the — transport reached New South Wales, the great majority of the prisoners afforded gratifying proof of their having made considerable progress in every point of view; they appeared, with few exceptions chiefly consisting of a few London thieves, altogether a different class of people, and severally afforded such Scriptural evidence as their circumstances admitted of, that they had, through the use of appointed means, obtained that knowledge which God the Holy Spirit alone imparted, and which necessarily produces a change of heart and a change of life.

The medical officer, having been furnished by a Rev. friend with a considerable number of copies of the Scriptures, previously to his leaving England, in addition to the government supply, he was enabled to land all his people at Sydney in possession of either the whole, or of a portion of the Word of God.

**PROCLAMATION OF THE GREEK SYNOD.**—The communication correcting a statement which has been published in some of our newspapers, with respect to the Synod of the Greek Church, is from a native of Greece, much interested in the affairs of his country and Church. He has favored us with a copy of the 23 articles to which he refers; they are very handsomely printed in the form of a proclamation, and are followed by a confirmatory decree in the name of "Otho, King of Greece." The articles are dated at Napoli, July 23d, (O. S.) and the decree of the King, July 25th, 1833.

We find in this document an unanswerable argument in favor of the views of Bishop Middleton and others, with respect to the rendering of the passage in Titus ii. 13, which Mr. Alexander Campbell so unhesitatingly rejects. The paper before us exhibits the Greek as a living tongue, differing but little in phraseology, and perhaps still less in grammatical construction from the language of ancient Greece. In the first of the Synod articles we read, *ὁ θεὸς ἡμεῶν ἰησοῦς χριστὸς γεννῶνς τοὺς υἱοὺς καὶ υἱοὶ πατρὸς ἡμεῶν ἰησοῦς χριστός*—"The foundation of the Christian faith, our Lord and Saviour Jesus Christ,"—the very words and the precise arrangement of words which occurs in Titus ii. 13, except that in the latter we have God instead of Lord. If, therefore, the Greek Synod wished to write the expression, "Our great God and Saviour," they would do it in the very language which St. Paul has used in the passage above quoted. Is not this then beyond a doubt his meaning?—*Episcopal Recorder.*

**Cheering Prospect.**—The President of the republic of Mexico, General Santa Anna who has been favorably known in this country, is said to be exerting a very salutary influence in his government. He possesses talents of a high order and a popularity almost unbounded, and these he is wisely employing for the correction of abuses. He has already prevailed upon the Mexican Congress to disband a large part of the army by which the expenses and dangers of the government will be diminished. He has also succeeded in a still more important measure in cutting off the tithes and reducing the income of the Romish priests, who by the influence derived from money and superstition, have hitherto been the most pestilent members of society, and the great cause of the unsettled state of that country. But the measure in which we most heartily pray for his success, is the *freetolerance of religion* which he is now earnestly pressing upon the attention of Congress and which, if recognized, will not only tend to secure the political tranquility of the country but the triumph of Gospel truth in opposition to the blinding and enslaving influence of popery. May God prosper the cause.—*Presbyterian.*

**SINGULAR TRIAL IN INDIA.**—A cause was lately brought for decision before the court of Nizamut Adawlut, at Calcutta, which appears to show that nothing but the strong arm of the law prevents human sacrifices from being still offered, as in former times, to the false and sanguinary idols of the Hindoos. The prisoner, in the cause referred to, was called Chooramony Malay, and he was charged with the wilful murder of Vodye Seol, under the following extraordinary circumstances:—

Within the precincts of the prisoner's residence there is kept an idol of Kalee to whom the prisoner has been in the habit of sacrificing goats for several years past. On the 6th of August last, the prisoner was preparing to sacrifice a goat as heretofore. The deceased, at his request, held the hind legs of the animal, and to do so was obliged to stoop down, bonding his head towards the ground. In this position Chooramony Malay instantly, and at one blow, severed the deceased's head from his body.

The scene was witnessed by three women, two of whom were so frightened, that they instantly ran away, and saw no more. The third, Mussumat Kooramony, however, did not do so; she stated, in addition to the fact of the decapitation, that the prisoner afterwards took the head up, carried it into the house, and placed it before the idol. The magistrate questioned this witness minutely as to the prisoner's conduct and manner at the moment. She declared that she perceived not the slightest alteration of his general demeanor—no appearance of surprise and agitation; and that he took up the man's head and placed it before the idol with as much composure and deliberation as he had been accustomed to do when sacrificing a goat.

The prisoner admitted that he had struck off the head of the deceased, and that he had taken it up and presented it to the idol; but that he did it altogether by mistake, and had no idea but that he had sacrificed a goat! On his return to fetch some of the blood, he perceived the headless body of Vodye Seol, and the goat alive and unhurt. He then went back, and found the head he had offered to the idol was that of a man, not that of a goat; on which, he added, he began to cry with loud lamentations, and told the people to take him to the police office that others might not be charged with the fact instead of himself.

Although the whole of this defence was so absurd, that it appears strange the prisoner could imagine for a moment it would gain belief, and the latter part of his statement was expressly contradicted by the evidence, the native law officers of the court convicted him of 'homicide by misadventure' only, and adjudged him to be fined. But when this sentence was revised by the British member of the court, they agreed in setting it aside. It was impossible, they justly said, that the prisoner could have mistaken the head of the goat: and the subsequent act of presenting it to the idol shows the design with which the bloody deed was committed. The facts of the case rendered it impossible to regard the act as otherwise than wilful; and therefore no reason existed for exempting the prisoner from the penalty of the law, to which he was amenable as a murderer.

In conformity with these opinions, sentence of death was passed on the prisoner on the 11th of February, 1832, and he was executed at Furruckpore, where the murder was committed, on the 13th March.—*Rep. Eng. Pub. Mis.*

The Bishop of Calcutta has recently presided at a large meeting at Calcutta, at which it was determined to introduce infant schools on an extensive scale in that Presidency. A committee has been appointed under the patronage of the Governor-General, and instructions forwarded to this country to send over a proper master and mistress for a central school.

We learn from Greenland that the worthy Missionary Kleinschmidt, who has most zealously followed his vocation there for forty years, and founded the flourishing establishment of the brethren, at Frederickssthal, has died at a very advanced age.

**Interesting Intelligence.**—The following item of foreign news affords a happy augury for France:

"Louis Philippe had written to Dr. Chalmers of Edinburgh for the purpose of being supplied with the plans of education which have proved so successful in Scotland; as also the best mode of conveying scriptural knowledge to his people."—*Presbyterian.*

**A LITERARY CURIOSITY.**—A gentleman in this city just returned from his tour on the continent of Europe, has presented to the Rev. Dr. Brownlee a book, entitled, "*Precis S. Niersis Clajensis, Armeniarum Patriarchae, viginti quatuor linguis edita.*" "The Prayers of S. Niersis Clajensis, the Patriarch of the Armenian Church, in twenty-four different languages." It has an elegantly engraved likeness of S. Niersis, the patriarch of the churches of Armenia. The book was



bought at Venice. The following is a list of the languages in alphabetical order,—each being printed in their appropriate character; The English; Arabic; Armenian L.; Armenian, V.; (ancient) Chaldaic; Gallic, (French); German; Greek, L.; Greek, V.; Hebrew; Irish; Spanish; Dutch; Hungarian; Iberian, (Georgian); Illyric; Italian; Latin; Persian; Polish; Servian; Syriac; Turkish; Russian.—*Christian Intelligencer*.

METEOROLOGICAL REGISTER.

Date.	Sun-rise.	2 o'clock.	9 o'clock.	Wind.	Weather.
March 5	38°	57°	48°	s.	Cloudy
6	47°	61°	43°	s.	Clear
7	32°	69°	56°	s.	Rain
8	47°	47°	35°	w.	Clear
9	26°	41°	28°	w.	Clear
10	20°	50°	34°	s.e.	Clear
11	41°	57°	47°	w.	Cloudy

GENERAL SUMMARY.

From the Boston Recorder.

THE COLONIZATION SOCIETY.

On our last page the reader will find in a short space the substance of the unfavorable facts that were brought before the public at the late meetings of the American Colonization Society. Since his return Mr. Bacon has published in the New-Haven Religious Intelligencer the following statement:

**Error Corrected.**—The very respectable standing of the New-York Evangelist as a religious newspaper, makes it necessary for me to correct, in this public manner, an erroneous statement respecting a late meeting of the American Colonization Society, to which the proprietors of that paper seem to be giving the most extensive circulation in their power. The statements to which I refer, is found in the last sentence of the Editor's report of the proceedings at that meeting, published in the Evangelist of the 1st inst. The Editor asserts that "the attempted reform" was ended "leaving all things in regard to the management, &c. as they were from the beginning."—This assertion is entirely untrue. If it were necessary, I think I could explain how the respected editor came to make such a statement. I doubt not he made it with a good conscience.

I went to Washington at the appointment of the Managers of the Connecticut Colonization Society, and at the urgent solicitations of intelligent and benevolent men, in this state and out of it, with a view to aid in effecting a reform in the organization and management of the American Colonization Society. The reform which I, and those in whose behalf I acted, desired, has been effected. The Society consists now, of life members and delegates from auxiliaries. The President and Vice President are no longer *ex-officio* Managers. The direction of the institution, instead of being left in the hands of an indefinite and imperfectly responsible body, is now committed to the executive officers and nine other individuals, who will annually render a strict account to their constituents. I feel no hesitation in saying for my colleagues as well as for myself, that we have full confidence in the ability, fidelity and benevolent views of the new board as it is actually constituted. And what is of no inferior consequence, while these reforms were discussed with much freedom, and while on particular points of discussion there was no little difference of opinion, the reformed constitution was finally agreed to, and the reformed board of managers was elected with entire unanimity.

My confidence in the success of the colony of Liberia, is not impaired, but strengthened. The want of management here and in Africa, by which the cause has been so much embarrassed is at an end. The only constitutional object of the Society namely the voluntary Colonization of people of color now free or to be freed hereafter will be pursued, I doubt not vigorously wisely and with singleness of purpose. With the discussion of the ethics of slavery, or the principles and process of its abolition, the Society has nothing to do; nor will the present board be disposed to meddle with that subject. On the other hand, I am equally confident that the Society, as now organized, will not suffer itself to become auxiliary to any scheme for the compulsory removal or the increased oppression of the colored people.

The editors of papers friendly to the cause of African Improvement, are respectfully requested to give this communication a place in their columns. LEONARD BACON.  
New-Haven, 33d, Feb. 1834.

**Afflicting Circumstance.**—It has, indeed, never fallen to our lot to record a more awful catastrophe than the one we are about to narrate, and which has plunged the once happy village of Stillingfleet into the deepest affliction.

On Thursday afternoon, about half past one o'clock, the singers attached to the parish Church of Stillingfleet, and who consisted of the most exemplary persons of the village, left their happy homes for the purpose, as is usual at this season of the year, of visiting the principal farmers within the parish, which includes the villages of Stillingfleet, Moreby Acaster, Selby, and Kelfield. They had been to Moreby and Acaster, and were proceeding at half-past 4 o'clock in a boat to Kelfield, when, by one of those mysterious visitations of Providence, which occur to warn or to alarm us, the boat was swamped, and out of a party of fourteen, no less than eleven human beings, five men and six young women, were drowned. The particulars, so far at least as we have been able to receive them from our reporter, who is now on the spot, are as follow:—

"On our arrival at Stillingfleet we waited on the clergyman of the parish, whom we found much afflicted with the melancholy loss of his parishioners, whom he described to be the best of people. The young women had been educated in his school, and were all most exemplary in their lives and conduct. On Christmas-day, as was usual, they were all at the house of God, and sang the Christmas hymn. On the same evening they all took supper at the rectory, where they sang some suit-

able hymns. On the next they went to Acaster, and from thence were proceeding to Kelfield. At a place called Mill-mouth, about a quarter of a mile from Acaster, they met a vessel, coal-laden, coming down the river, hauled by a horse. The party in the boat called out to Stephen Green the hauling man, to hold the line tight, so as to allow them to go under it.—Green replied he would not do that, for if he attempted to do so, he should sweep them out of the boat. He therefore slackened the rope, to let the boat go over it, when one of the men in the boat seized the rope, and attempted to throw it over the boat; in this he failed, and the line caught the stern of the boat, which being thrown on her broadside instantly filled with water, and capsized. Green saw most of the men in the water, shouting for assistance. Unfortunately, the boat attached to the vessel had got loose, and the men on board were unable to render any assistance, except to two men named Toes and Fisher, who had seized hold of the hauling rope; another named Eccles, saved himself by swimming, supported by the oars of the boat. Toes was insensible when got out of the water, but by proper application, animation was restored. The others quickly disappeared, in spite of every effort to save them.

"Within a quarter of an hour, and not more than a quarter of a mile from the fatal spot, the body of Miss Sturdy was picked up, when floating by a vessel in the river which was coming up shortly after. She was quite dead.—*Yorkshire Gaz.*

There is in the library of a young gentleman in New-Haven eight volumes of the "Mercure" the first newspaper ever established; comprising part of the reign of James 1st, Charles the 1st, and the commonwealth under the protection of Cromwell and his son Richard. The size of the paper is three inches wide by seven long, and abounds with quaint sayings and singular notices.

The Regents of the University of the State of New-York, at a meeting held on the 22d ult. conferred the degree of Doctor of Laws on the Hon. Benjamin Franklin Butler, Attorney General of the United States.

The Rev. G. Crabbe obtained for the copy-right of his "Tales of the Hall" £3000. The work contains 13,105 lines, so that he received 4s. 6½d. and a fraction per line. John Milton was paid for the copy-right of his "Paradise Lost" £15. This work contains 10,565 lines, thus valued at a trifle more than a farthing a line!

**New Grenada.**—A review of the condition of this government for the past, is contained in the Bogota Gazette, of the 29th December. It presents a flattering retrospect, since the accession of General Santander to the Presidency, and Mosquera to the Vice Presidency of the Republic. The finances are represented to be in a flourishing condition—the receipts into the Treasury being much greater than the disbursements.

Among the most important events of the year, according to the abstract of the daily Advertiser, is properly noticed the conclusion of a treaty of alliance, commerce and navigation with France, by which the relations with that power have been defined.

The progress of education has been very rapid all over the Republic. Schools, colleges, houses of instructions, and associations for the promotion of knowledge, have been multiplied in all parts, and the laws passed in their favor, for the extension of printing, &c. &c. promise lasting, as well as immediate advantages of great importance.

Woolsey Wells, Esq. of Akron, has been appointed Agent of the Ohio State Temperance Society, to be employed in delivering addresses, organizing Societies, &c.

**Platt-Street.**—This street exhibits one of the finest results of enterprise. Mr. Platt saw that the square lying between Pearl, John, Gold-streets and Maiden-Lane, would admit a new street through the center from Pearl to Gold. With this design he commenced buying, and after two years, succeeded in possessing himself of all the estates which were essential to his purpose. He has opened a spacious street, laid out his ground for 25 spacious stores, 22 feet front by 70 deep, and five stories high, almost all of which are completed, and already rented. They are among the finest warehouses for wholesale dealers in drygoods, hardware, &c. which our city affords.—This has all been accomplished without the interference of the corporation or any other law-making body. It has secured to the proprietor an ample fortune of not much less than half a million of dollars beyond the cost, and a niche where his name will go down to posterity. He has also done a good thing for the public.—*New-York Jour. of Com.*

From the Philadelphian.

ONE HUNDRED AND NINETY-ONE MURDERS in 1833.—Our venerable friend the Rev. Robert Cathcart, D. D., of York, Pa., has furnished us with the following statement, viz:

"The subscriber has kept an account of the murders, the reports of which have come under his notice during the past year, in reading the newspapers, and he finds that they amount to the number of 191; a considerable proportion of which have been occasioned by DRUNKENNESS.

In a similar list, kept in the year 1831, the number was only 109; but it may be that in that year more escaped his observation; so that the increase may not be so great in reality as in appearance. In a late statistical account of murders committed in France during the space of four years, the number amounted to 1129: of which 446 were the effects of duelling in tippling houses. Taking the population of France at 36 millions, and that of the United States at 13 millions, our ratio of murders if no greater than that of France would be about 70 in the year, instead of 191. It is impossible to account for the greater number of murders in these United States than in other countries in any other way than from the common use and low price of ardent spirits. It deserves the particular attention of the friends of Temperance Societies that where these prevail the number of murders has decreased. In Pennsylvania, where comparatively little has been done in the centre of the State,

the number of murders is just double to that of New-York; where as in the year 1831 the reverse was the case. In New Hampshire and some of the other New-England States, the number is only two in each State, and in Vermont there has not been one.

Let no captious person say, as was done on a former occasion, that such statements tend only to expose us in the view of foreigners; the design of them is to excite every christian and friend to humanity to use his influence in removing the cause that so the stigma and reproach may be also removed.

York, January, 1834.

ROBERT CATHCART.

**Interesting to Exporters.**—We are indebted to an intelligent friend for a *Quebec Price Current* of February 14th, which those of our fellow citizen who are engaged in the Export trade are respectfully invited to examine. Our correspondent, who has been for many years, extensively engaged in the Forwarding and Commission business, observes that the transactions in the Quebec market, particularly so far as it regards exports, are very extensive, and yearly increasing. The price of provisions is uniformly higher than at New-York; while the cost of transportation is believed to be generally lower.—*Ohio State Journal*.

Silk Handkerchiefs, the product of the native mulberry have been manufactured at Dayton, Ohio, and for durability and texture are said to be equal to the best that are imported.

On the 1st instant, the British armed schooner *Monkey* arrived at Havana with a slave ship in company, from the coast of Africa, with 300 slaves on board.

Judge Bouldin's death was caused by the rupture of the aorta of the heart. He was a man of intense feeling and constitutional irritability, and there can be no doubt that his feelings, giving unusual impetus to his blood, brought upon him the appalling and memorable calamity.

A correspondent in Michigan, writes, that three post masters have been lately apprehended in that Territory for robbing the Mail.

**Recipe for Scarlet Fever.**—A very simple remedy says a correspondent, for this dreadful disorder, is now using in this city with good effect. It is merely a mixture of Cayenne pepper, salt and vinegar, used as a gargle.—*N. Y. Com. Adv.*

**Value of Slaves.**—At a recent sale in Columbia Co. Georgia there were sold sixty-nine negroes, bringing \$31,789—averaging \$460 each.

**Forty Five Failures!**—We are informed by a commercial friend, that since the withdrawal of the deposits forty-five failures have taken place in this city. There have happened probably as many more in New Bedford, Newburyport, and other neighboring towns. New England in proportion as it is commercial has suffered more than any other part of the country.—*Boston Atlas*.

We have pleasure in noticing the following incident in the proceedings of the Legislature of *Pennsylvania*, which certainly goes far to show that the politics of that important State are sound at bottom.

**Harrisburg, Monday, Feb. 24th.**—On Saturday last both Houses met at 9 o'clock, and the Farewell Address of Washington was read, after which they immediately adjourned. To day, in the House, 4000 copies of the Address were ordered to be printed for distribution.—*Nat. Int.*

**The Duke of Wellington.**—We believe that there is not in the world, or at least, in the civilized part of it, an individual so burdened and borne down with offices, honors and titles, as the "most noble Arthur Wellesley," nor one whose possessions lie scattered about in so many different countries. He is, in Great Britain, a duke, a marquis, an earl, a viscount, a baron, and a knight of two orders; a field marshal of England, Austria, Russia, Prussia, and the Netherlands; in Spain, a duke, a grandee of the first class, and a captain general; in Portugal a duke, a marquis, a count, and a marshal general; in the Netherlands, a prince; a grand Cross of the Royal Hanoverian Guelphic Order; a knight of the Golden Fleece, and of San Fernando in Spain; of the Grand Cross of Maria Theresa in Austria, of St. George in Russia; of the Black Eagle in Prussia; of the Tower and Sword in Portugal; of the Elephant in Denmark; of the Sword in Sweden; of William in the Netherlands; of the Annunziata in Sardinia; and about a dozen others, "too tedious to mention." Besides all this, he is warden of the cinque ports, colonel of the grenadier guards, Colonel in chief of the Rifle brigade, Constable of the Tower, Lord Lieutenant of Hampshire, do. of the Tower Hamlets, and governor of Plymouth. He has immense estates in England, considerable property in Ireland, an estate in Spain which yields him \$15,000 per annum, another in Portugal, a small principality in the Netherlands, several sinecures, and, we believe, a good round lump of stock in the United States.—*N. Y. Traveller*.

The European journals received for some weeks past, have been so entirely destitute of news of an interesting character, that we have deemed it wholly unnecessary to take even a brief notice of their contents. The latest accounts announce the assassination of Casper Hauser—the mysterious youth, whose extraordinary case has excited so much sympathy in Europe and America. He was stabbed near the heart, in the Palace Garden at Anspach, in the afternoon of the 14th of December by a stranger who had sought an interview with him under pretence of business, and survived about three days.—The murderer, who succeeded in making his escape immediately after the perpetration of the horrid deed, is believed to be the same individual who had attempted to commit the same crime during Hauser's stay at Nuremberg, and to be in some way connected with the history of that unhappy young man.—*Ohio State Journal*.

**A Good Law.**—In Sweden and Norway persons who cannot read are precluded from marriage and all public employment, a legal provision which renders education universal, and prevents any families being bred up in utter ignorance.



## POETRY.

From the Western Monthly Magazine.

The ladies have not forgotten us. We are glad of that; for if we have them on our side 'all the best men are ours,' at least so says Shakspeare. We have the pleasure of presenting to our readers a poetic gem from the pen of Miss Gould, written for our magazine, and one of several most acceptable communications which we have received from that highly gifted lady. We have reason to hope that our readers will often be regaled with the delightful productions of her graceful, and artless muse.

## THE WINTER KING.

BY MISS H. F. GOULD.

O! what will become of thee, poor little bird?  
The muttering storm in the distance is heard;  
The rough winds are waking, the clouds growing black;  
They'll soon scatter snow flakes all over thy back!  
From what sunny clime hast thou wandered away!  
And what art thou doing, this cold winter day?

I'm picking the gum from the old peach tree—  
The storm doesn't trouble me! Pee, dee, dee.

But, what makes thee seem so unconscious of care?  
The brown earth is frozen, the branches are bare:  
And how canst thou be so light-hearted and free,  
Like Liberty's form with the spirit of glee,  
When no place is near for thy evening rest,  
No leaf for thy screen, for thy bosom no rest?

Because the same hand is a shelter for me,  
That took off the summer leaves—Pee, dee, dee.

But, man feels a burden of care and of grief,  
While plucking the cluster and binding the sheaf?  
In the summer we faint, in the winter we're chilled,  
With ever a void that is yet to be filled.  
We take from the ocean, the earth, and the air,  
Yet all their rich gifts do not silence our care.

A very small portion sufficient will be,  
If sweetened with gratitude! Pee, dee, dee.

I thank thee, bright monitor! what thou hast taught  
Will oft be the theme of the happiest thought,  
We look at the clouds—while the birds have an eye  
To him who reigns over them, changeless and high.  
And now, little hero, just tell me thy name,  
That I may be sure whence my oracle came.

Because in all weather I am merry and free,  
They call me the Winter King—Pee, dee, dee.

But soon there'll be ice weighing down the light bough  
On which thou art flitting so playfully now;  
And, though there's a vesture well fitted and warm  
Protecting the rest of thy delicate form,  
What, then, wilt thou do with thy little bare feet,  
To save them from pain, 'mid the frost and the sleet?

I can draw them right up in my feathers, you see,  
To warm them, and fly away! Pee, dee, dee!

Newburyport, Mass.

## MISCELLANY.

From the Christian Watchman.

ORIGIN OF THE MORMONS.—Dear Sir: Having learned from an eastern paper, that two Mormon preachers are making proselytes in some of the New-England States, I deem it a duty to give the public a short account of the origin of Mormonism. And I will here state, that a person who was once a Mormon, has left them, and has spent much time collecting facts, and testimony, in relation to the "Golden, or Mormon Bible," and that the facts, &c. will be published to the world as soon as possible.

The greater part of the Mormon Bible was written in the town of Salem, Ashtabula county, Ohio, some years ago, by a Mr. Solomon Spaulding, a graduate of Dartmouth College, who was one of the pioneers of this country. Mr. Spaulding was a man of considerable genius—a fine imagination, and he loved to revel amid the scenes of other, and of ancient days. He used to write much for his own gratification and amusement, in regard to the first peopling of this continent, which he supposed was first settled by a part of the "lost tribes of Israel." He, (Mr. S.) having met with some pecuniary losses, collected together, and revised his manuscripts, with the design and intention of having them published, in a historical novel, giving an account of the first settling of the "New World," and the race of people who erected the "forts and mounds," found in different parts of the West, under the title of the "Manuscript Found." After Mr. Spaulding prepared his work for the press, he went to Pittsburgh, with the intention of immediately publishing it. But he was taken sick, and died, somewhere on the Ohio River, and the work was not published. The manuscript was left in the possession of a Mr. Patterson, a bookseller in Pittsburgh, Pa. and it is supposed it was there copied by some of the originators of the "Mormon Book," as one of them used to reside there.

A number of persons, whose characters are above reproach and who were intimately acquainted with Mr. Spaulding, and who frequently read and heard him read his manuscripts, and who have read the "Book of Mormon," have stated, that all the historical parts of the book, and most of the names, and many whole passages, are the writing of Mr. Spaulding. One evening an old lady, who was acquainted with Mr. S. and had often heard him read his writings, attended a Mormon meeting, and after it was closed, she remarked to a friend, that the man had been preaching from the writings of Mr. S. The Religious part has been added. But Mr. S. wrote the work in ancient and biblical language. Mr. S. was the author of

some novels, published some years ago, under a fictitious name. His wife is now living in Monson, Mass.

I have resided for more than a year past, in the vicinity of the "head quarters" of the Mormons. Their society is made up of the most ignorant part of the community, of men, alas! and of women too! who do not think, and act, and examine and reflect for themselves, but believe whatever others tell them. They are a poor deluded people, who deserve our pity and not our contempt. The leaders deserve the places assigned for the safe keeping of impostors.

Some who came into this vicinity last summer, have renounced Mormonism, and returned to the path of truth. And it is here confidently believed, that Mormonism, in a short time will be scattered to the four winds, and the originators of this abomination will be obliged to seek a support in some other way.

The Mormons are supplying themselves with arms, &c. and say, "now they intend to fight."

Yours, Respectfully, J. A. BRIGGS.

Chagrin, Cuyahoga Co. Ohio, Jan. 10, 1834.

PERNICIOUS EFFECTS OF LOTTERIES.—No city in the Union has been so much afflicted with the sale of lottery tickets, and the drawing of lotteries as Philadelphia. The evil has become almost intolerable there, and is becoming so elsewhere. A large and respectable meeting of the citizens was held January 12, to consider the propriety of the "entire abolition of lotteries," at which an able essay was read by Job R. Tyson, Esq. The Meeting resolved to publish five thousand copies of it, and distribute them gratuitously throughout the United States. This essay sets out with a declaration which is confirmed by common sense, and public opinion is coming to its aid: that is, that lottery transactions, in any shape, either buying or selling tickets, are "gambling." In this view of the subject, not only the Christian, but the man of well-established moral character, must keep clear of the accursed evil. The lottery originated in Genoa, and was adopted as a measure of finance. The English Government adopted it for the same purpose about A. D. 1567, and for two years there were but two lottery offices in the kingdom. In a very few years England felt the evil of lotteries so keenly, as to resort to legislative acts to suppress or restrain them. The lottery came over to America under the sanction of the British Government, under the form of a grant, in the reign of James II., for colonizing in Virginia. More recently several states have adopted the lottery system, by law, for raising money for public purposes. Since this species of gambling has been legalized, lottery-offices and transactions increased astonishingly. In 1809, there were but three lottery-offices in Philadelphia. In the beginning of 1833 there were above 200! It is almost impossible to conceive of the amount of money involved in lottery transactions annually. During the last year, tickets of four hundred and twenty schemes were sold in Philadelphia, whose prizes amounted to thirty-three millions, one hundred and thirty-six thousand, nine hundred and thirty dollars. Upon these sales the absolute loss to the city of Philadelphia is stated, by Mr. Tyson, at thirty thousand dollars a week! What then must be the loss throughout the country? Of the chances for gain in the lottery, few people are aware. Allured by the words, "thirty thousand dollars for five," they buy, each buyer foolishly hoping that he may get the one ticket, out of fifteen or twenty thousand which draws the prize. What is his chance? It is as one to twenty thousand. And yet the infatuated mortal buys! Besides, no body except those who hold the wheel, understands the principle of the scheme; and thousands, and those the more sober and wise too, think it all a cheat. Mr. Tyson says, "It is affirmed, and the argument is by no means without plausibility or force, that the lottery by permutation, is radically a cheat, because it can be ascertained which tickets are entitled to the prize." The effect of the lottery on the pecuniary condition of the community is distressing. It falls chiefly on the poorer classes; particularly domestics, clerks, mechanics, &c. Mr. Tyson gives a list of "Losses on lottery tickets by insolvent debtors," in Philadelphia, as ascertained "from the records of the Insolvent Court." He says this list is very imperfect; but, as it is, it is truly appalling. The losses of each average from a few dollars to fifty thousand.—N. Y. Christian Adv.

THE BEARD OF THE PROPHET.—It is said that the ruins of an immense edifice are still to be seen in a province of the East, which was built in 1135, as a sacred depository of a part of the beard of Mahomet. This relic was preserved in a golden casket, the cover of which was chrysal. Once a year the casket with its precious contents was brought with great ceremonies into a spacious Hall illuminated for the occasion with 2,137 lights, where pilgrims from a distance gazed on it with reverence and delight. When Hyder Ali invaded the province—he seized this sacred treasure, and sent it under a strong escort to Seringapatam—but on the downfall of Tippoo Saib this inestimable relic was lost—and has not yet been recovered.

"I cannot do it," never accomplished any thing, "I'll try," has done wonders.

## PARLEY'S MAGAZINE.

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It is not quite a year since Parley's Magazine was commenced. During that short period the number of subscribers has increased to 20,000, and the work has received, every where, the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its unobtrusive lessons have, we trust, often had a salutary influence on the juvenile mind and heart. It has also found its way to the school room; and many classes of young readers have been cheered twice a month by the welcome voice of the teacher bidding them lay aside, for a few days, the class

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\* \* All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio

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